

# MEMMOIRS

## O F

# LITERATURE.

MONDAY, March 31. 1712.

### I.

Hertfordshire has lately produced an extraordinary Phenomenon. I call it Extraordinary, because the like has not been seen in England, nor hardly in any other Part of Europe these many Years. An Old Woman has been tried for Witchcraft in that County, and found Guilty by the Jury. I shall not give an Account of a Book relating to that Trial: It will be read by all Curious Gentlemen. I shall only say that I have been very well pleased with some Passages of the Wise and Learned Judge, who sat upon the Bench. There is in the History of the Life and Reign of King James I. by Arthur Wilson, Esq; under the Year 1617. a Remarkable Passage, which I shall insert here.

‘ ABOUT this time there was a Boy born at Bilson \*, whose Father, Mother, Neighbours, and many other People, with Admiration, did absolutely think possess’d with a Devil;

‘ for he had strange, sudden, violent, distorting Fits, that appeared to all the Beholders contrary to Nature; and being not full Fifteen Years old, it could not be imagined that any thing of Imposture could result from him, and therefore the Fame of it was the more Remarkable.

‘ The Jesuits (that are the best Physicians in such Distempers) hearing of it, visited the Boy, prayed by him, and used such other Charms and Exorcisms, as are fit to make them be admired; giving his Parents good Hope of dispossessing him of that foul Spirit, by which might palpably be discerned, how much God’s Power was expressed in their Weakness, and difference the Truth and Holiness between the Catholick Religion, and the Heresy professed among Protestants. So that they that heard them (as many resorted to the Place) must needs take them for very Holy Men, by whom such Wonders were to be accomplished. The Jesuits visited him often, sometimes in Private, sometimes in Company; but this kind of Spirit would not be commanded by them, so that they grew almost desperate of the Cure.

‘ The Boy in his Fits would rave against an Old Woman dwelling near to his Father, intimating by Signs and ghastly Behaviour, that she had sent a Spirit to torment him; and in plain Terms (when he was out of his Fits) accused her to be a Witch, and the Author of all his Misery. This Old Woman is sent to the Bishop,

\* In Staffordshire.



Chancellor at *Litchfield* to be examined :  
 The Boy is brought thither to confront  
 her ; and having his Back towards her, at  
 her coming into the Room, where the  
 Chancellor was, before she yet enter'd or  
 appear'd, he falls into a most bitter Ago-  
 ny crying out, *Now she comes, now my Tor-  
 mentor comes.* Wreathing and tearing him-  
 self in so horrid a manner, that it did not  
 only breed Amazement but Pity in the  
 Spectators, there being many with Expe-  
 ctation attending the Issue ; which, with  
 some other Probabilities, were an Induce-  
 ment to the Chancellor to send the Wo-  
 man to *Stafford-Gaol*.

At the next Assizes for that County, the  
 Boy and his Parents appear as Witnesses  
 against the Witch. The Boy was placed  
 in a conspicuous Part of the Court, with  
 his Face to the Bench, eying the Judge  
 continually in a very peaceable and quiet  
 Posture ; and as the Woman was coming  
 in (when the Court thought it impossible  
 the Boy should be sensible of her Appear-  
 ance) he fell into a more raging Fit than  
 ever he was possessed with before : So stu-  
 pendiously unnatural, that it was deem'd by  
 all that saw it, that nothing but a diabolical  
 Spirit could work such horrid Effects.  
 This, thus openly acted, and the Relation  
 of what was done at *Litchfield*, and other  
 Probabilities evidencing, the Old Woman  
 (that had no good Reputation among her  
 Neighbours, being of a peevish and froward  
 Temper, incident to old Age) found few  
 Friends to plead her Cause ; so that being  
 indicted for Witchcraft, she was found  
 Guilty by the Jury, and condemn'd to  
 die.

Dr. Morton, Bishop of that Diocese, a  
 great Father of the *Anglican* Church, (and  
 happily then on the Bench about secular  
 Affairs) hearing that some *Romish* Priests  
 had been tampering with their Exorcisms,  
 to the undevilling of the Boy ; and finding  
 little Reason produced, why, or for what  
 Cause, the Witch should use the Child so  
 ill, was persuaded that this might be some  
 juggling Trick in them, for effecting their  
 miraculous Ends. He therefore besought  
 the Judge to reprieve the Woman till the  
 next Assize, and he would take the Boy  
 home with him, have him carefully and  
 strictly look'd to, and doubted not before  
 that time to find out the Bottom of some

secret and hidden Contrivance. The Judge  
 assented to the Bishop's Request, and so  
 the Boy was carried to *Eccleshal* Castle, the  
 Bishop's House, whither his Fits followed  
 him with a great deal of Violence : For  
 being put out of his Road (having for-  
 merly all sorts of People to admire him,  
 and now being more carefully look'd to)  
 he grew sullen, and would not eat some-  
 times in two or three Days ; so that his  
 Belly was almost clung, and grown to his  
 Back, and he had a new Swelling about his  
 Throat, which never appeared before ; lay  
 in his Bed, sometimes as it were senseless,  
 sometimes staring with his Eyes, and foam-  
 ing at the Mouth, sometimes striking those  
 that stood near him (his own careful Mo-  
 ther being one, whom he made all Black-  
 about the Arms and Breasts;) never spoke  
 but in his Fits, and then a strange Gibbe-  
 rish ; at other times he only muttered,  
 and made Signs. The Bishop visited him  
 often, striving sometimes to soften him  
 with Gentleness ; at other times he handled  
 him roughly, with Objurgation and  
 Threatnings ; but his ill Spirit is capable  
 of neither. He spoke to him one time  
 some of the *Greek* Testament, to see how  
 that would work, and it brought him in-  
 to his Fit. At another time he uttered some  
 Verses out of the *Greek* Poets, which his  
 Devil was not so learned as to distinguish,  
 for that put him into a Fit again ; so that  
 the Bishop was confirmed that he was an  
 Impostor of a most pernicious and perti-  
 nacious Spirit ; but how to conjure it out  
 of him, was the Difficulty. And finding  
 Words and Menaces made no Impression  
 on him, he fell to Blows ; for taking him  
 out of his Bed, and having one to hold  
 him, the Bishop gave him Six very smart  
 Lashes with a Rod, which moved the Boy  
 no more than if he had been an insensible  
 Stock. They also thrust Needles into his  
 Toes and Fingers, betwixt the Nails, clapt  
 burning Candles to his Eye-lids, till they  
 singed the Hair off, to divert him when  
 he was in his Fits ; but with all their Per-  
 secutions he neither winch'd nor stirr'd ;  
 so that the Actors were more troubled to  
 execute than he to suffer.

And in this Condition growing almost  
 desperate, he would make Signs for Knives,  
 or any other Instrument, to do himself a  
 Mischief : Therefore strict Care was taken,  
 and



and many watchful Eyes set over him, to prevent any such Danger. Thus he continued almost a Quarter of a Year; at last his Urine grew so black, that the Physicians thought Nature had left her usual operations, having never found in any Human Body so much adust Matter, to give so deep and deadly a Tincture.

This struck the good Bishop very near; for he was certain the Priests had been hammering about him, and now, if he should miscarry under his Hand, those Mint-masters of Mischief would in their dark Shops coin such Scandals against him, as might pass current in the World's Opinion. Therefore he used all the means he could possible, as well to preserve him, as to discover him; but finding the Boy endure so many Trials with Patience, so much tough Hardship and Robustness in tender Years, he resolved, if his Water continued Black, to sift the Matter no further. To find out which, he set a trusty Servant to watch him through a Hole, that look'd into the Chamber upon the Bed, which the Boy knew not of. The Bishop going one Morning with his Family to a Lecture, all things were very still in the House; and the Boy finding all quiet, no Noise about him, he lifts himself up, stares, and listens, and at length gets out of his Bed, and in the Straw or Mat under it takes out an Inkhorn, and makes Water in the Chamber-pot through a Piece of the Cotton in his Hand; another little Piece of the Cotton he puts into his Prepuce, covering it with the Skin, and that was for a Reserve, if he should be forced to make Water when Company is by. Thus having cunningly put himself in order, he hides the Inkhorn again, and returns to his Bed.

The Man that was appointed to watch him seeing all this, discovered it to the Bishop at his coming home, who came to him presently, and ask'd him how he did? He, according to his usual Manner, pointed to his Water, looked ghastly on it, and muttered out his old howling Tone. The Bishop, that meant now to deal roundly with him, said, Sirrah, you have Ink in your Bed-Straw, which you make use of to black your Water, and your Knavery is found out; and calling in his Man, he took out the Inkhorn where the Boy had

hid it, and the Man justified, that he saw him make Water through the Cotton; which [with the Bishop's threatening to send him to the House of Correction] struck the Boy with such a sudden Terror, that he rose from his Bed, fell upon his Knees, and humbly besought the Bishop to pardon him, and he would discover to him the whole Truth. And as he put on his Cloaths, the Bishop laid open the Grievousness of his Sin, which wrought so upon his Spirit, that he melted into Tears, crying to God for Mercy —

Then he confessed, a Pedlar with a Pack on his Back met him when he was going to School, and with many enticing Words perswaded him to go to Mr. Gifford's House, assuring him of good Entertainment; and by his Allurements he went thither with him. There he found Four Romish Priests, who gave him Money, and many fair Words; promising him great Matters, if he would be conformable to their Instructions. They were Three Days teaching him how to demean himself, and after he was well tutor'd, and had practised his Tricks there privately, then they sent him home to his Father (who thought he had been lost, and was much troubled for him) to exercise them in a more publick way. He came home in a very distracted Manner, to the Amazement of his Parents, and in short time drew much Company to visit him; and his Parents being poor, got Money from many charitable People, which did encourage him to persist in that way. But when the Fame of his being possessed with an Evil Spirit was sufficiently bruited abroad, the Priests came to dispossess him; but he found so much Sweetness in the Ease and Profit of that Life, that he would not be disenchanting by them, tho' they charmed never so cruelly; for they beat him, and pinch'd him, and used him bitterly ill, to make him desist. Thus were the Deceivers deceived. The Bishop ask'd him, why he accused the poor old Woman of Witchcraft? He answered, the Priests told him he must lay the Cause of his being possess'd upon some old Woman, and she being known to him, and of a scolding Humour, he fixed it on her. Then the Bishop ask'd him, how he came to fall into his Fits a little before the Wo-



man appeared in the Room, both at her Examination and Arraignment, his Back being towards her? For the First, at Litchfield, he said, he heard some about him mutter, *She is here*; which made him cry out, *She comes, She comes*; and for the Second, at Stafford, he heard the People remove, and her Chains gingle, as she came, which gave him the Sign. Lastly, he was ask'd, how he made his Throat swell? And he shewed it was by thrusting his Tongue (being very long) down his Throat, which Trick he found out himself; the rest were taught him by the Priests. Thus did the Bishop preserve an innocent old Woman condemned by the Law to die, discover the abominable Forgeries of the Priests, and convert a wicked Boy, whom afterwards he bound Apprentice, and proved a good Man. This Story I heard from the Bishop's own Mouth, almost Thirty Years before it was inserted here.

*I hope the Readers will not be displeased to find here an Account of the following Book.*

## II.

### DISCOURS des Sorciers, &c.

That is, *A DISCOURSE concerning Sorcery and Witchcraft, taken from the Trials of many Sorcerers and Witches, who have been condemned within these Two Years in the District of St. Oyan de Joux, otherwise call'd St. Claude in Franche Comte. Rouen, &c. 1603. in 120. pag. 306.*

**H**ENRY BOGUET, Grand Judge of the Town and District of St. Claude in Franche Comte, is the Author of this Book. It appears from the several Approbations prefixed to it, and dated in 1601. that it was first printed in that Year. The Author dedicated this Discourse to the Archbishop of Bezançon, and compares the noble Exploits of that Prelate in the Prosecution of Sorcerers

and Witches, with the Warlike Actions of his Three Brothers against the Enemies of the State. He declares in his Preface, that *he desires every body should know he is a sworn Enemy to Sorcerers and Witches, and that he will never spare them, both on Account of their execrable Abominations, and because their Number increases every Day.* This Judge was a very credulous Man: The least Deposition, tho' never so doubtful and inconsiderable, appeared to him an undeniable Proof of Witchcraft. He informs us, how he proceeded in the Trials of several Men and Women accused of that Crime; and therefore his Discourse is one of the most Authentick Pieces that can be had, to know all the Particulars relating to Sorcerers and Witches.

On the 5th of June, 1598. *Louise Maillat* of a Village call'd *Coirieres*, a Girl of Eight Years of Age, lost the Use of her Limbs to such a Degree, that she crawled and went upon Four: Besides, she wrested her Mouth in a very strange Manner. She continued in that Condition till the 19th of the next Month, when her Parents believing she was possessed with the Devil, caused her to be exorcized in a Church. It appeared then that she had Five Devils, whose Names were *Wolf, Cat, Dog, Jolly, and Griffin.* The Priest ask'd the Girl, how she came to have so many Devils in her Body. She answered, that *Frances Secretain*, (pointing at her among those, that were present at the Exorcism,) had sent those Devils into her Body. That Woman lived in the same Village, and was about Fifty Eight Years old. Notwithstanding the Exorcism, the Devils did not come out. When the Girl came home, she desired her Father and Mother to pray for her, being persuaded that she would be quickly dispossest by that Means. This she said, as the Night was coming on. Soon after she told her Parents, that Two Devils were dead, and that if they went on with their Prayers, those that remained, would fare no better. Her Parents spent the whole Night in praying. The next Morning, at Break of Day, the Girl happen'd to be worse than she used to be, and belched continually. At last, as she was stooping, the Devil came out through her Mouth in the Shape of several Balls as big as one's Fist, and as red as Fire; but the Devil, whose



whose Name was *Cat*, appeared very Black. All those Devils bounced Three or Four Times about the Fire, and then vanish'd away. The Girl began to be on the mending Hand.

*Frances Secretain*, being committed to Gaol, was Three Days without confessing any thing, and protested that she was innocent. She seem'd to be a very devout Woman, and had always Beads in her Hands. But our Author observes, that there was no Cross in her Beads, or at least none that was entire; which he took to be a Presumption against her. Judge *Boguet* makes another Remark: It was observed (says he) that whilst she was examined, she shed no Tears, tho' she often endeavoured to do it: For which Reason she was more closely confined, and they began to threaten her. It was thought expedient to see whether the Devil had imprinted any Mark upon her Body: Accordingly she was stript stark naked; but no Satanical Mark was found about her. Then they shaved her Head; but the Hair was no sooner off, than she began to quake all over her Body, and to confess several things on that Day, and the following Days.

The most considerable Articles of her Confession, were, 1. That she had sent Five Devils into the Body of *Louise Maillat*. 2. That long before she had given up her self to the Devil, who look'd like a tall Black Man. 3. That the Devil had known her Four or Five times, in the Shape of a Dog, or in the Shape of a Cat, and sometimes in the Shape of a Hen, and that his *Sperma* was very cold. 4. That she had been very often at the Devil's Meeting near *Coirieres* (the Village above-mentioned) in a Place call'd *Les Combes*, and that she went thither riding upon a white Stick. 5. That she danced in that Place, and beat the Water to raise a Storm of Hail. 6. That she and *James Boquet* had occasioned the Death of *Lewis Monneret* by giving him a small Piece of Bread with some of the Devil's Powder upon it. 7. That she had kill'd many Cows by striking them with her Hand, or with a Wand, and muttering certain Words over them. *James Boquet* accused her of having changed her self into a Wolf; but she always denied it.

This Woman would have been burnt alive, had she not died in her Confinement.

*Henry Boguet* tells us, he does not doubt in the least but that she was strangled by the Devil. I leave it to the Readers to make their Reflexions upon this Narrative.

We have seen that *Frances Secretain* confess that the Devil knew her. Our Author names several other Witches, who made the same Confession. He believes it is the constant Practice of the Devil, because that wicked Spirit (says he) knows that Women are very fond of that Sport. He assures us, that Sorcerers turn themselves into Women, to satisfy the Lust of the Devil and his Ministers. He adds, that he is none of those, who look upon such a Copulation as an imaginary thing; for all the Wizzards and Witches tried before him, acknowledged that they had lain with Devils. Nay, he names two or three Witches, who gave him the true Dimensions of the secret Parts of the Devil. Most Witches (says he) declare that this Copulation is unpleasant and painful to them: Which does not well agree with what he said before, that the Devil endeavours to gain their Affection by his amorous Embraces. The Devil's Ugliness (continues the Author) proceeds from the several Shapes he puts on, viz. Of a black Man, a Dog, a Cat, a Goat, and a Ram. This is sufficient to convince Judge *Boguet*, that what we read in the Ancients concerning the *Fauni*, the *Satyr*s, &c. is far from being a mere Fiction. He fancies that *Frances Secretain* was mistaken, when she said the Devil knew her in the Shape of a Hen. He thinks she meant in the Shape of a Goose, because that wicked Spirit does frequently transform himself into a Goose, which has occasioned this French Proverb, *Le Diable a des pieds d'Oye*. He does not think it improbable that some living Creature may proceed from such a Copulation; for (says he) 'not to mention the famous Passage in *Genesis*, *Merlin* was born of a Devil and a Woman. The *Huns* and the Inhabitants of *Cyprus* had the same Original; and 'tis said that *Luther* was born by the Copulation of the Devil with his Mother *Margaret*.'

I hope the Readers will not blame me for giving several Instances of the prodigious Ignorance and Credulity of this Judge. It cannot be denied, that if Judges had been more Knowing and less Credulous in former Times,



Times, we should not have heard of so many Trials about Witchcraft.

The Author proceeds to give an Account of some other Witches. *Rollande du Verneis* being upon her Trial, declared that she went to the Devil's Meeting on a large black Sheep, which carried her through the Air with a wonderful Swiftneſs. *Thievenne Paget* ſaid, That the Devil appeared to her the firſt time at Noon, in the Shape of a tall black Man; that ſhe gave up her ſelf to him; that he carried her into a Houſe near the Meadow of *Longchamois*, where he knew her, and then brought her back again to the ſame Place where he took her. We are told that the Devil kept his Meeting in that Meadow. Our Author names Five Children, the oldeſt whereof was not above Ten Years of Age, who declared they had been carried to one of the Devil's Meetings. Two Women told him, that as they were going along the Meadow of *Longchamois*, they perceived there was a Devil's Meeting there, and went to it. Some Witches go to that Meeting, riding on a Goat, others on Horſeback, and ſometimes on a Broom; and moſt times they go out of their Houſes through the Chimney.

Our Judge is of Opinion, that when the Witches leave their Beds in the Night, to go to their nocturnal Aſſemblies, the Devil places a Phantome in their Room, that is altogether like them; and that a Husband in ſuch a Caſe embraces a Spectre inſtead of his Wife, as the Poets tell us that *Ixion* embraced a Cloud inſtead of *Juno*. Sometimes the Devil himſelf ſupplies the Place of the Wife, and lies with the Husband in the Shape of a Woman.

All the Sorcerers and Witches, tried by Judge *Bagnet*, told him that they went conſtantly to their nocturnal Meetings about Midnight, and that thoſe Aſſemblies broke up aſſoon as the Cock crew. The Author thinks that God out of his Infinite Mercy deſigns to bring thoſe deluded People to Repentance by the Cock's Crowing, as *St Peter* repented of his Fault when he heard the Cock crow.

When Sorcerers and Witches meet they worſhip the Devil, who appears ſometimes in the Shape of a Man, and ſometimes in the Shape of a Goat. They offer up ſome Candles to him, which caſt a Light of a bluifh Colour, and then kiſs his Backſide.

Afterwards they fall a dancing with their Backs turned to each other. Some Devils play upon the Violin; and moſt times *Satan* himſelf plays upon a Flute. When Dancing is over, they lie promiſcuouſly one with another. This Lewdneſs is attended with a common Meal. All Sorcerers declare that the Meat which they eat in thoſe Meetings, has no manner of Taſte; and moſt of them add, that when they riſe from Table, they are as Hungry as they were before. After that Meal, every body is obliged to give an Account of what he has done ſince the laſt Meeting. Thoſe who have been guilty of the moſt wicked Things, are highly commended for it; but thoſe, who have been leſs Miſchievous, are laughed at by the whole Aſſembly, and moſt times abuſed and beaten by their Maſter. Then the Devil requires from them to renounce again God, and their Baptiſm, and to ſwear that they will never ſpeak of God, the Holy Virgin, and the Saints, and that they will do to their Neighbours all the Miſchief they can.

Our Author ſays, it is a common thing to prepare Storms of Hail at the Devil's Meeting, in order to deſtroy the Fruits of the Earth. But he obſerves, that ſometimes the poor and beggarly Sorcerers are againſt it, for fear of Starving, and quarrel with the Rich upon that Account. *Henry Boguet* was informed of this Particular by ſome Wizzards, burnt at *Champlite*, who further ſaid, that when the rich Sorcerers undertake to raiſe thoſe Storms, and are ſtoutly oppoſed by the Poor, they find it neceſſary to throw the Dice, in order to decide the Difference.

The Author obſerves, as a very remarkable Thing, that moſt of thoſe who had been executed at *St Claude* for Witchcraft, had no Croſs in their Beads, or at leaſt that ſome ſmall Piece was wanting to each Croſs. As if the ſmall wooden Croſſes of Beads could not eaſily break and wear out by a long Uſe. He makes another Obſervation, viz That all the Witches he examined, as a Judge, never ſhed any Tears in his Preſence: But when he ſpoke to them in private, their Tears were very plentiful. This is far from being a certain Sign of Guilt; and granting that what he ſays is exactly true, it may eaſily be accounted for. How unhappy were thoſe, that fell into the Hands of ſuch a credulous Judge!

It



It is necessary, says he, to shave the Heads of Sorcerers and Witches, because they hide in their Hair a Drug, call'd *the Charm of Silence*; and whilst they have it about them, they never confess any thing, and if they are put to the Rack, they feel no Pain. Sometimes they hide the Charm in their Cloaths; and therefore 'tis an usual thing to give them new Cloaths. *Frances Secretain* was stript stark naked, to know whether the Devil had imprinted any Mark on her Body; for 'tis commonly believed, that some Witches are mark'd in the Shoulder, others under the Eye-lid, some under the Tongue, and others in their Secret \* Parts. However our Judge confesses, that he never could see any such Marks, tho' he took great Care to find them out. One *George Gandillon* shewed him the Place, on which he had been mark'd by the Devil, viz. in his Left Shoulder; but our Author could not discern the Mark for want of a skilful Chirurgeon. He believes, the Devil does frequently take off such Marks, when those that list themselves under his Banner, are committed to Gaol. Thus Judge *Boguet* finds out a Reason for every thing.

### III.

#### OBSERVATIONS sur l'Obliquité de l'Ecliptique.

That is, OBSERVATIONS concerning the Obliquity of the Ecliptick.

IT appears to me, that the small Variation, to be found in all the Observations that are made for the Space of many Years upon the Obliquity of the Ecliptick, is not to be ascribed to a real Variation of the Obliquity of the Ecliptick, as if the Angle it makes with the Equator was now smaller than it was some Years ago; which is perhaps the Opini-

\* The Readers will find a curious Report of Two Physicians and Three Chirurgeons, in my Account of Two Witches tried at Geneva, pag. 54. vol. 2. of the 1st Volume of these Memoirs.

on of some Astronomers to this very Day. That Difference ought rather to be ascribed to a Variation in the Refraction, as I have already said upon some other Occasions. And indeed, since in the frequent Observations which I have made at all times about the apparent Lowness of the Horizon of the Sea, I have found that there is a continual Variation, which can only be ascribed to the different Constitution of the Air; I think there can be no doubt, that the Refraction does also continually vary in the Heights of the Stars, and particularly of the Sun, above the Horizon, according to the different Constitution of the Air; tho' not so sensibly, but as they are more or less elevated above the Horizon. However, it is not so easily discerned as in the Lowness of the Horizon of the Sea: 1. Because those Heights of the Stars are always different, and do not afford a fixed Point. 2. Because those Differences being less sensible, as the Star is more elevated above the Horizon; the small Differences that are found in those Heights are imputed to the Observation, or to the Instrument; which cannot be done in the Observations of the Horizon.

It seems therefore more reasonable to ascribe to that Variation of Refractions, in the Solstitial Heights of the Sun, the small Variation observable in the Obliquity of the Ecliptick, than to admit a real Variation in the Obliquity of the Ecliptick, which would occasion a great Confusion in Astronomy, and besides is far from being sufficiently proved, as it appears from all the Observations, that have been made hitherto.

Tho' the Instruments be never so good, and so large, I think Observations will never be performed more exactly: The different Constitution of the Air will always prevent it. I repeat it again, what is observed in the Horizon is a Presumption, or rather a Demonstration for all the Heights, in which the Variation of the Refraction cannot be so easily and so certainly observed; but the Existence of the Variation in the Horizon, is a Proof of the Existence of the Variation in the several Heights above the Horizon.

Does it follow from thence, that Mr. Cassini's Tables of the Refraction for the Heights of the Stars above the Horizon are not right? By no means. They are right in a certain Constitution of the Air; but per-



perhaps they will not so exactly agree in other Constitutions. Can any one give Rules and Tables for all the different Constitutions of the Air? I don't think it possible. Besides, how can an Observer know those, which he ought to make Use of? His Business is to observe, what happens in the Horizon of the Sea, if he can see it, so

that he may judge how much the Refraction in the Heights of the Stars may be encreased or lessen'd, when some important Observations require, that he should mind those Astronomical Niceties. Such is the Use that can be made of the Observations of the apparent Lowness of the Horizon of the Sea with respect to Astronomy.

### LEIPSIK.

A Second Edition of *Sanctius's* Commentary upon *Job* has been reprinted here.

*Gasparis Sanctii Centumputolani, e Societate Jesu Theologi, in Collegio Complutensi Sacrarum Litterarum quondam Interpretis, in Librum Job Commentarii, cum Paraphrasi. Nunc secundo prodeunt, Indicibus cum Locorum Scripturae, Regularum & Proverbiorum, tum rerum memorabilium illustrati: cum nova Praefatione vitam Auctoris complexa. Lipsiae. 1712. in 4to. Coll. 1480.*

The first Edition of this Commentary, publish'd at Lyons in the Year 1624. is very scarce.

### PARIS.

THE moving Sphere according to the System of *Copernicus*, made by Mr. *Pigeon*, is a very Curious Piece of Work. Tho' it be but Eighteen Inches in Diameter, and Five Foot four Inches high, it is sufficient to perform easily all the Demonstrations. That Sphere has been engraved by Mr. *Pigeon's* Direction. The Stamp is attended with a small Book, containing a Description of that Ingenious Machine, and shewing the use of it.

Father *Calmet* has publish'd a Commentary \* upon the three first Books of *Kings*.

*Commentaire literal sur tous les livres de l'Ancien & du Nouveau Testament, par le R. P. D. Augustin Calmet, Religieux Benedictin de la Congregation de Saint Vanne & de S. Hyulphe. Les trois premiers Livres des Rois. Paris. 1711. in 4to. Pagg. 1040.*

The Author has inserted Four Dissertations in this Commentary. In the

\* See an Account of his other Commentaries in the 1st Volume of these Memoirs. Look for *Calmet* in the Index.

First, he treats of the Origin of the *Philistines*, and of the Deities worshipped by that Nation, viz. *Dagon*, *Beel-sebub*, *Astaroth*, *Marnas* (mentioned by *Stephanus Byzantinus*), and *Berith*, or *Baal-Berith*. The Second Dissertation concerns *Samuel's* Apparition to *Saul*, about which the Commentators do very much differ. Father *Calmet* believes, that *Samuel* himself did truly appear to *Saul*, by God's Order, and that the Devil had no Hand in that Prodigy; but he knows not whether it was in *Corpore*, or *extra Corpus*.

The Author enlarges upon the Person and the Arms of *Goliath* in his Commentary. That Giant was about Twelve Foot and a Half in Height. His Coat of Mail weighed a Hundred and Fifty Six Pounds and a Quarter. The Head of his Spear weighed about Twenty Pounds. His Helmet, his Shield, and his other Arms had doubtless the same Proportion. An Author, having carefully examined those Proportions, found that the compleat Armour of that Giant weighed Two Hundred Seventy Two Pounds and Thirteen Ounces.

The Wealth which *David* left to *Solomon*, makes the Subject of the III<sup>d</sup> Dissertation. Those, who are best skill'd in the Weights, Measures, and Coins of the Ancients, wonder how that Prince could leave behind him such a prodigious Treasure. Father *Calmet* undertakes to shew, that *David* might easily hoard up those immense Sums. His Reign was very long: He conquered rich Nations, and took all their Wealth from them. *Arabia*, and *Edom* abounding in rich Mines, and the other Countries subdued by him, paid him a constant Tribute. His Empire reached from the *Euphrates* to the *Nile*, &c.

The IV<sup>th</sup> Dissertation runs upon the Temples of the Ancients.

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